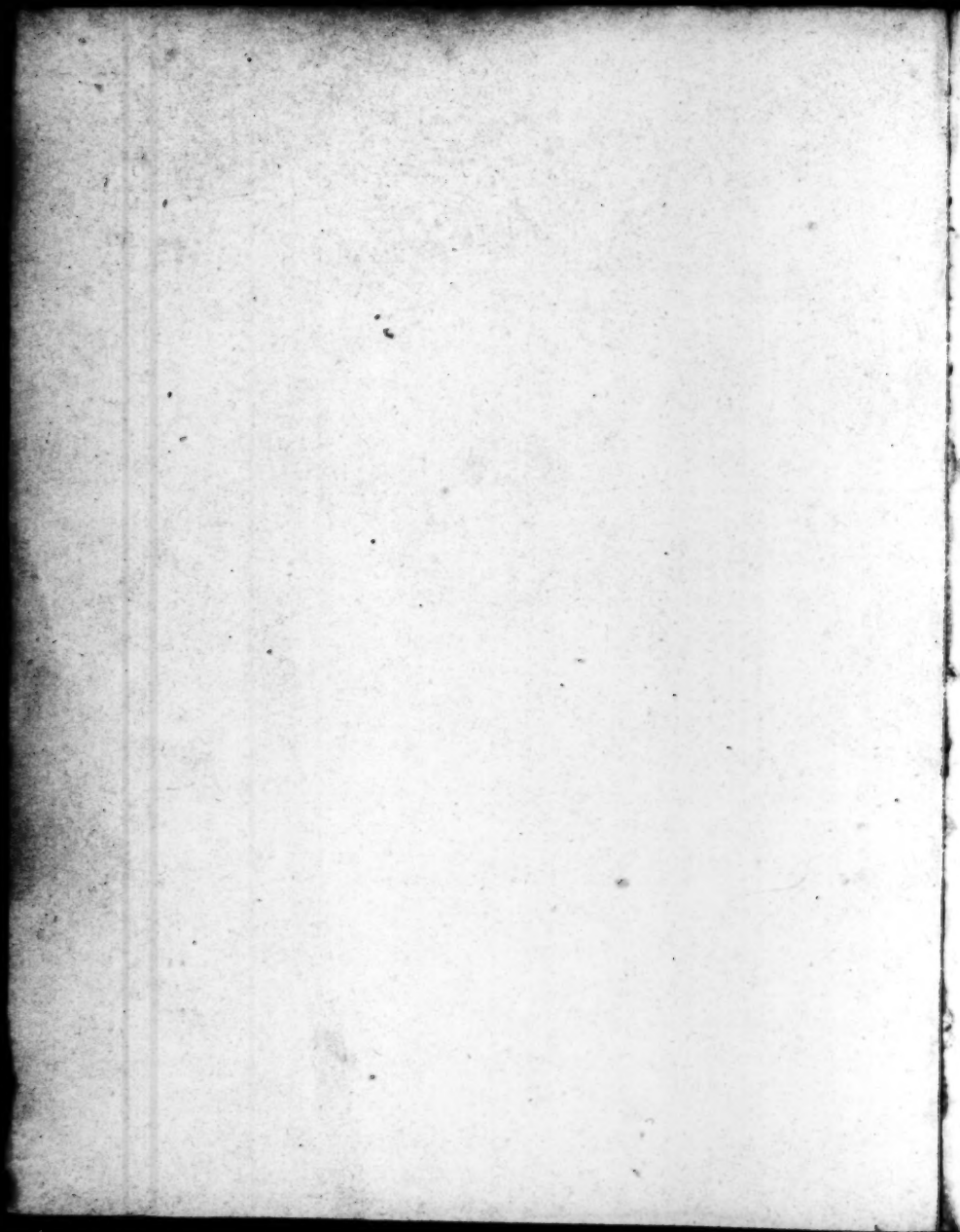


A
SERMON
Preached at
S. M. A. R. I. E. S. in *Cambridge*,
To the
UNIVERSITIE
September the 6. 1668.

The Sunday before
STURBRIDGE Fair.

By
EDVWARD KEMP B. D. Fellow
of *Queens Colledge in Cambridge.*

CAMBRIDGE,
Printed by *John Field*, Printer to the
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And are to be ſold by *Edward Story* Bookſeller
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2 CORINTH. Chap. 2. v. 17. The
former part of the verse.

*For we are not as many which corrupt, (or as the
Geneva Translation) deal deceitfully with the
word of God.*



His Text will give me occasion without seeking it far or abroad to bring into view two very different professions; the Merchants, and our sacred Function. They are both here or rather the abuses in them, exposed to the eye, yet one stands but as the Metaphor to limn in more lively colours, the imposturages of the other. To secular Trade, all wish well to the prosperity and managers of it, and whether we do so or no it is likely to thrive in the world, the Masters and Wardens of it are so intent in the improvement, and have so many arts and wiles to drive it on, yet men complain (and they will so) of great decay; I suppose they mean they do not gather riches so fast as they have a minde to do, and truly God, nor any the best times can satiate them in those desires.

, But I know not how our spiritual profession hath got many enemies, whether envy to it, or slander upon it, or, which it is to be feared, our own infirmities (for we have this treasure but in earthen vessels) have made it much reproached, meanly thought of, stained, blasted, wounded with evil tongues; nay some are come so far to malign it as to scruple our Mission, to cancel our Orders, to accuse it of usurpation, and making it self a peculiar and an inclosure which they would have common; I wish I could say too that sometimes even good mens mouths were not open'd against us, that we did not grieve and sad even righteous and holy men; we had never more need of walking circumspectly and warily, never more need of preaching with sincerity, or in our Apostles phrase to speak the truth in Christ and lie not; for many errors have been sown in the ear first, which have since taken root in the hearts of men. S^t Paul in my text intimates something as if all were not right, no not in his days, but that there were mixtures and dashings in our spiritual wine, which he clears himself from.

We are not as Many that corrupt, or deal deceitfully in the word of God.

Where you have first, an accusation. Secondly, a vindication. S^t Paul accuseth others, vindicates himself; he accuseth, and so he may do in some trivial matter; No, it is no light one, it is of corrupting; but it may be out of ignorance, or error of judgement; neither: it is purposely, wilfully, maliciously, for it is a cheat, corrupting and handling deceitfully: but perhaps then in some petty merchandize; not so neither: a deceit in a staple commodity in which all Christian souls have a share, for it is in the word of God. Against whom is this accusation? not any single person but many, a Corporation or Community;

munity, *many that corrupt, or handle the word of God deceitfully.* And first of the accusation, corrupting or dealing deceitfully: where we must somewhat take notice of the metaphor to which the Apostle alludes, To trade and deceits therein; so that without a digression I might step into shops and warehouses, where though it is never so cunningly and closely carried, it is easier to detect fraud then reform it. I have as much an aversion from unfolding or ruffling their goods as from plundering them; yet if Christian advice could drive that devil of fraud out thence, and sweep them from those cobwebs and defilements of deceit, perhaps trade might not have that curse upon it as it hath of decay, which is now the complaint. I come not to their doors to reprove them, but now seeing they are come so near ours, they must not take it amiss, (for it is no arraignment of them nor of their commodities) though I put them in minde that if to God we must giye an account of every idle word, then sure of every lye that shall usher in a deceit; of every gesture and hypocritical mine that melts the buyer to his great wrong and injury, to stake an unreasonable price for goods, or any thing at all for corrupt merchandize.

I know well that trade conduceth much to the prosperitie of a people. I intend no invective against the industrious or ingenious managers of it; they are the very life, soul and Spirit of a nation, they serve not onely our necessities, but pleasures, if not wantonness, pride and luxury too; yet we may not denie them their just nay honourable gains, such no doubt have quick judgements and wise heads to see, Christian hearts to lament, nay warm wishes and desires for the redress and reformation of such sordid abuses and grievances, which have

with much slineſs inſinuated into myſteries, to the great deſtroying of the chaſtity of commerce and debauching it by diſſimulation, lies and arts of falſhood.

I might further proſecute this Diſcourſe, and perhaps very reaſonably at this time, though inventions and deviſes in trade are too cunning and many for me to take notice or give any character of, ſcarce any Craft amongſt them but hath hidden things of diſhoneſty; but I ſhall winde off, for indeed our holy Apoſtle doth but glance himſelf at it here, and ſo much he doth, (which is my warrant) he ſuppoſeth that worldly commerce hath the ſtain of guile upon it, ſubject to be corrupted, and for us to deal deceitfully in; theſe being terms he borroweth from trade (to which deceit if it muſt be at all, I wiſh it were there confined) but here out of a holy zeal, he reproveth it in a more ſacred merchandize where he found it was the moth that fretted it, even the word of God by our deceitfully handling it, (And ſure if ever Divinitie learned their Arts it is much more ſince the foreman of the ſhop turned Preacher) ſince he claim'd to ſo much learning as to cenſure Church Doctrine and Diſcipline, ſince cities by their wealth have ſo far governed the pulpit, as either to raiſe or abate Miniſters ſtipends and ſalaries, according as they ſhall pleaſe their fancies and ſooth their errors and ſins.

It is not then the ſhop onely, but the pulpit too is arraigned of theſe deceits. And is not the Sanctuary free from them? have they builded their neſts in her Towers? Are not Gods Altars nor ſacred Oratories exempted from theſe holy cheats? Chriſt overthrew the Tables and whipt the money Changers out of the Temple, but did he leave this worſer filth to deſile it? I now
could

could make a further search into secular Cheats or retire, and indeed I must not cover or cast a veil upon our spiritual cozenages, though they must needs reflect upon some of our Function, and bring them upon the stage as very Artificial and cunning Traders, if not Corrupters and Abusers of holy Scripture; Scripture, the Oracles of the Holy Ghost, truth delivered to us from inspired Prophets, holy Apostles, confirmed by miracles, water'd by the blood of Martyrs, preserved to us in all the Combuſtions, Changes and Persecutions of the world inviolate: This is the word which the holy Fathers of the Church spent their time and oyl in to explain, borrowing vacancies even from their vigils, Canonical hours, Embers, Fastings, and other Penances, to meditate on the sacred merchandize which with exquisite pains they unfolded, and aired (as it were) with pious Homilies and Comments, that no pestilent breath of heresies might pollute, nor errors ruffle or sully it. This merchandize the word, they sorted for divers Festivals, and with distinct portions of it celebrated them, fitted and adjusted to anniversary Commemorations of our Saviour, the Blessed Virgin, and other Saints and Martyrs. This is the word in which are treasured up the most sacred Merchandize that the world can or ever will shew: Nothing in it carnal, rich promises, oyl of gladness, the Covenant of grace, seals of pardon, Gracious offers, sharp reproofs, wholesome counsels, *S^t Mary Magdalens*, *S^t Peters* and other penitents tears, the blood of our Saviour, indeed what not? And if the Atheist, nor much more the hypocrite beleeves it not, (for the wantonness of wit, Drolleries and scoffs of the one, and Pharisaical quoting of it by the other, especially when he is to serve his worldly interest by ostentation of godliness, are some evidences

ness to us they do not, yet the word is still the same, and retains yet its Glorie, majesty, verdure and beauty, these drencht in pleasures and sensuality are too mean and despicable to intice sober Christians minds from so solid foundations, and excellent structures of piety, but that they will always be ready to payn their very souls for the verity of it, and govern their lives and conversations by its holy precepts, laws and injunctions.

Indeed the danger is somewhat more, and looks like a victorious mischief, though the word it self can never be soiled or worsted, being an incorruptible seed, which preserves in it self a pure and chaste sense, which neither Angel, Devil, or any creature can pervert, yet, when some men, that are set apart and dedicated to holy ministrations, who besides the dignity of their Calling, may have some varnish upon them of strictness and zeal to set them off with the Vulgar (just as in trades they that would deceive to the utmost advantage, affect to have the repute at least of conscientious men above others in their dealing) shall with a daring confidence, nail an interpretation upon the holy Scripture, then whatsoever they hold forth is with many the very word of God it self, the milk of the Word, The Bread of life, though never so unlike the candour, whiteness, and innocency of one or the other. And this gaudy shew of preciseness, sometimes with heat and passion against authorized Decencies in religion, or she touches wherewith we besmear any established Order in the worship of God, with the odious Title of Stinting or quenching the Spirit, or of Superstition, (for which we have taken our measure before of the Vulgar, who are of the Combination :) This zeal cannot but win us the repute of godly, conscientious, scrupulous tender men, and when we have once so builded our
fame

same upon the premises, how fast do we climb to such an estimation, that our persons are had in admiration, so that we may then ~~use~~ the whole trade of the pulpit, vend all sorts of ware, good or bad; for people come to the Sanctuary resolved to take them off our hands at any price, and never to examine the goodness, solidity, Scriptural worth or Textual Argumentation for them. *Denie*

I shall not denie (which we have learned from mysteries and crafts too) we put off good and bad merchandize together) as one helps off the other in shops. The great and solemn Mysteries of Christs Incarnation, his Crucifixion, Death, Resurrection, are exposed sometimes to our view and our memories rub'd with them, (and yet perhaps not neither at their proper Festivals) to vend these they need no dark shops nor false lights; these are unquestionable, rich, indubitable verities which we all adore, and to which all our faiths stoop and bow; it may be so when they are in the frolick, they make, though not very quick but duller and cold exhortations to charity, and some few other Christian Graces: men perhaps that have sometimes smart touches against drunkenness, swearing, uncleanness, and we could wish they had had that good success of their lungs, pains and menacing hell fire to them as to have struck the guilty into blushes, horror, repentance and amendment; but they have a concealing art against sins of as deep and crimson a dye, such as they beleeve will not be cheap'ned or bought up by their Great masters, or they reserve them for other Marts, if they have any minde at all to vend them; they winde off and come not near Sacrilege, lying, forswearing, cheating, hypocrisie, gluttony, covetousness which is idolatry, schism and disobedience; these are wares they rather let lie upon their
B
hands,

hands, then anger the flie and cunning patrons of them; and besides, they have their wrested and forced Doctrines, their rackt wines, either sower, or made liquours, stained, course, ill dyed, thrummed wares, stuffs (as it were) purposely drest and perfum'd for popular Auditories; for that is another art and skill in commerce to know when and to whom we vend one or the other: for all people are not easie alike to be beguiled: it is to the unskillful Buyer we conceal our best, and expose our worst to sale. To speak plainer, It must be granted if any where, that wisdom is requisite in our calling, to know to whom we preach; for unless we watch opportunities to discover the several necessities, tempers, and wants of men, how to urge them, or forbear; to make our assaults, or to retire; they will scarce be ever our crown of rejoycing in the day of the Lord: so if we be otherwise bent to nourish sin, lusts, or corruption in them (as both are much in our power by the Ministration committed to us) we can never do that so completely, artificially, and crafts-men like, as when we spie out their inclinations, and accordingly vend them incentives and provoking drugs, dress our Ambushes, and oyl our words; these advancements and proficiencies some of us have made, even to the endangering of our own and other mens souls by borrowed Arts from worldly Trades, which supply me with one more by which they work deceits and cozenages, that is, they have ordinarily false weights and measures which differ from the common and approved standard.

And it is as certain when some of us with weights and measures of our own, careless of the Churches standard, which is the established Doctrine in her Confession of faith; and Articles of Religion; by which we should mete out

out the word to the people in our sensing and interpreting it, shall parcel out Scripture, and so vend it as it were by retail, and not in gross; without a due regard to the whole scain, intireness, harmony and unity, or to what the rich and full sense of one piece may supply to to the short conciseness and seeming vacuity of the other, how easily may we err and be deceived, and if any temptations lie in our way, (as very oft they do) especially of profit or popularity, deceive others, and perhaps, which is the height of the accusation in the text, purposely and maliciously too. When we once lay aside that standard, the Churches exposition, upon which God hath set so remarkably in all ages his arms, ingraven his motto and name, it is verily to be beleev'd, at least it is suspicious, when we yeeld the balance to our own wit, understandings, fancies and inventions to hold it, that though it may go even to the eyes of men, yet there may be too, (as it often happens) more cunning then innocency in the hand that directs it : so needfull it is for us to hear, for the conduct and safety of souls to obey, and best too for the peace and unity of Christians, is the Churches skill, sincerity, uprightness and authority, that we can with no hands better trust these weights and measures, the beam of the Sanctuary it self, her balance and scale, who may and no doubt will preserve its steadiness, constancy and evenness, and is the most unlikely to beguile, deceive, or delude us.

And this is a truth that experience hath taught us, that when people make light of the Churches doctrine, and are fond of new disguisings and interpretations of holy Scripture, the Priest shall easily comply with that humour, nay by insinuations and hintings to them much cherish it; for he is under no trivial temptations to do

so: he cannot but foresee the Mart he may open for all comers to resort to; many passions are set on work besides pride which tickles him with the conceit of great abilities in himself to deceive; which confinements to an authorized sense of the word restrains him from, and which, latitude and freedom cannot but gratifie him in, especially having felt the pulse of this age, distemper'd and bearing high with seavers, and new diseases of refractoriness to Catholick Doctrine and wholesome words, and indeed with great inclinations and longings for secular glossings upon the dictates of the holy Spirit, and divine and celestial verities: but now being master of the mint, which is in his eye, it cannot but be a gainfull office to him; for the Scripture will be a rich Bullion to coin what doctrines he shall please out of it, and then to imprint or stamp what gay and holy names he shall think good upon it. Indeed we should be workmen that need not be ashamed, yet though our pains is in the word, which is the finest Gold, we can mix much dross of our own fancy with it, so that the ear-rings which we make out of it for the people, and vessels which we frame for the Altar and Sanctuary service are too too oft of a mean and baser metall. We trade in the most holy of Grains, the sacred Text; but it is so ill threshed out and winnowed by some of us, that the wise buyer is loath to cheapen it, so ill it will serve for holy uses, or bread of life.

. It is not long since (though I hope we are now reconciled to a greater sobriety, and primitive truth) that the Word, the Scripture, and its pure streams, were fathomed, plummed, searched every bed, every corner of it, every grain and sand of it to the least scruple weighed, to exauthorize the Hierarchy, and to shuffle into the Church an Apocryphal Ordination.

This

This Word that teacheth us exactly from whose hands we must receive our holy Orders, without which we should not dare to minister in holy things; yet hath this been shamefully wrested to decry all solemn Designment of persons to holy offices, and to level the Function with the very loom. These brave and gallant attempts have been made upon our Profession, not by filings or washings of some scattered pieces or medals of holy Scripture, but by melting down the whole Plate, the sacred Text, every dram of it.

This Word that allows no protection, no patents for committing any evil, no though good may come of it, yet have some culd examples out of it, and so have upon occasion limned them out as handsome beautiful pieces not onely to look upon, but for imitation; as of *Phinees*, *Samson*, *Ehud* and *Elias*: and seeing these drawn with colours laid in oyl in the Scripture, that preserves them yet fresh; some will not know, but that they may copy them out: but sure we must not speak wickedly for God, nor talk deceitfully for him; for should now any be so furiously bold beyond any moderate zeal, to tread the stage as they did, and innocently might do, by some heroical Acts, which are not our measure: they must be sure to have the same licence, commission and anointings, the same spiritual dress and attire; even *Elias* his mantle too, which they can never for all their pretensions and illuminations wear or gird about them.

This is the Word, so strict in precepts, so severe in menaces against disobedience to them whom God hath set over us: this holy Canon of Scripture, this sacred Forest, in which from the tallest Cedar to the lowest shrub, is nothing but shade and protection for Princes and Governours to preserve their Crowns and digni-

ties from winds and storms, the rude violence of subjects, nothing but sap and oyl to anoint their persons and to sacre them: yet have some malicious wits feld timber from it, unbark'd, hew'd, hackt and exposed it to sale for fuel to kindle seditions, to put kingdoms into combustions, to frame new Common wealths, to erect Judgement-seats for arraignment, Bars for Princes to plead at; nay to build scaffolds and stages, and then to dye them with Royal bloud.

This is the Word wherein as in a glasse we may see our own deformities, and we that hold out this glasse to the people, should not make it so dim with our breathing upon it; we should so set it before them, that is so impartially expound the Word, that men may well see and view their many imperfections, frailties and infirmities, by which they have contracted paleness and wantiness, much guilt and sin; whereas some of us do so cunningly hold it, that they can spie in themselves nothing but beauty, comeliness, and excellent features, that they are the children of Grace: when had this glasse been with less art and more innocency placed before them, not upon a hollow vaulted and inclining wall, bending to parties, factions, and adherencies; they might have seen many spots and blemishes in their lives which they daily sport in, and converse with, as new and fresh guests; yea and some wrinkles and furrows too, Customary, aged sins which have long lodged and housed in them; this artificial and dexterous representing to men their condition and state, indeed soothing and flattering them with the gay title of Saints and godly parties, whilst they see their faces in a crackt glasse by the divided word, or in the whole glasse exposed to them by some false light; in which they shew them unheard of marks and characters
of

of grace in them, yet seals to them of their election; which if the word were but truly, and without deceit applied to them, would perhaps make them soon renounce and break in pieces such counterfeit seals of adoption, and by all Christian endeavour and a holy care even to repent of those graces, and call for more true and holy to wash them out. And this is so dangerous besides a deceitfull handling of the word,; even to their souls, to whom they present this kindness of Saintship so unwarrantably as they do, that by this means, they keep them perpetually warm with conceits of I know not what purity, that they seldom but content themselves with that, which they are assured from their Preachers gives them a title to eternal life and blessedness.

Thus these Drainers of holy Writ, (for they quote it much) by opening such wide fluces to some doctrines, have dried up the streams, that is, made as it were useless the precepts that should feed a holy life, to the impoverishing of the Christian Common-wealth, and making us bankrupts of graces: a deceit and cozenage so prejudicial to our holy Commerce, that we cannot but look upon them as great betrayers of the profit, treasure and wealth of good souls, and will one day answer for bringing into this Mart such wares as cannot but be forfeited, as no way vendible to sober and well-minded Christians. But it is less to be wondred at that men content themselves with so few graces and good works to go to heaven with; even without purifying their lives and conversations, when by some of our Scripture-drivers they are assured of eternal life and sonship upon another account, which no viciousness or licentiousness can reverse, no good

good life can further, nor ill led life can cancel; and so without any further pursuit of true pietie and holiness indeed, make a stand there, never seeing the error they are soothed into; which is perhaps embracing filthy lusts, as spiritual pride and schism, for graces, and going away in triumph with these; never looking back to repentance, humilitie, or godly sorrow (which we may well suppose was never taught them) for they were engaged in those sins under the specious Titles of Vertues and Godliness, are miserably in the way to destruction; which these preachers have paved for them with wrested and abused Scripture.

This Word is precise in all rules of holiness and austerities of life, mortification, self-denyall, taking up the Cross: yet have some trimmers up of more generous Doctrine smoothed and kembered these Texts to the great satisfaction of the looser, joviall and more sanguine Christian; either by lessning the weight of these Injunctions, or urging something in favour of them, who have altogether dispensed with themselves for such severities; if not by scoffs, taunts and censure of chastisers of the body, as of morose, unsociable, sour tempers: But for taking up the Cross, I marvel not that that Text feels not much the hammer of our Commenting: we are unwilling to preach what people are averse to hear, perhaps our selves not well resolved to practise; and truly some have got so much, I think, by wise avoiding of suffering, that I should wonder ever to see them in the blessed list of Confessours. Alas, they are too tender Christians to endure scratches with thorns, though Christ himself our Head bled with them, and wore a Crown of them in

in his Inauguration to his bitter passion. Indeed we cannot but conclude that such texts in their hands are the greatest sufferers; which they torture, make confess, and extort from them what the holy Ghost never breathed upon; wise, politick Doctrines it may be, and so having something of the Serpent, but few feathers of the Dove in them. *He that would save his life shall lose it*, saith our Saviour: It is astonishment then to hear them boldly aver, that Martyrs were too easily won out of their lives and estates, too soon parted with and lost all; to see them make fallies from such texts for self preservation, (which is indeed most in their eye, though Martyrdom may be in their tongue) to hear them put in their cautions and advices, lest we should unwisely strip our selves of the enjoyments of this life, and give our back to the plowers. Indeed lest they themselves should not lay in provision to live in all times, in all changes and variations; lest they should be to seek how to clear Texts from difficulties, that may betray them some time or other to poverty or want; lest they should fail of Arguments to swallow once more all Oaths, or to demur upon alteration of religious worship, nay without any niceness to step into other mens livelihoods, proprieties and estates.

Thus these Rovers at Sea, and pirates in the trade of holy Scripture, exercise their violence and robberies upon the sacred Text, sinking with their force lesser vessels, wavering, weak, unstable Christians, which are a prey to them, and they easily boarded, and indeed seldom themselves strike fail to primitive and unerring verity.

I may soon tire you with the sorting out of such
C doctrines,

doctrines, as are exposed to sale upon pretence that they are choice Balsams, Sovereign Restoratives, distilled waters of the Spirit, costly spikenard, perfumes, rich embroideries, fine wooll of the holy Lamb: such names have they fixed to desperate errors they have vended, varnished, disguised with the Word it self, clapt holy Scripture upon them, to put them off with, and to drill the buyer. Such are Doctrines that wrong God, and injure him in his Attributes, his power, justice and mercy, such as withdraw us from the love of God, our hearts and affections from him, such as too much favour profanation, abhorrencies of persons that are not of our adherencies, perjuries, Sacriledge, schism, disobedience, irreverence, slighting of Gods holy Service and Worship. These can never come out of that Mint, out of that store-house of holy Writ: onely such as exhort us to doing of justice, shewing mercy, walking humbly, to study to be quiet, to do our own business, to work out our salvation with fear and trembling; to purge us from worldly lusts, that we may be vessels unto honour, meet for the Masters use, prepared unto every good work. These are Merchandizes, not shup up in tills or boxes, not upon high shelves that we need stretch our arms, wench our sinews, our invention to reach them; but they lie scattered, open, spread in every corner, in the lowest desk of holy Writ.

I shall take notice but of one thing more in this Text, Our Apostle doth not conceal, but confess the number of these Corrupters and Deceivers, *Many that corrupt.*

And truly the world is much taken with numbers,

bers, either seducers and deceivers, or the train that they draw after them. The Vulgar are much pleased with this gaudiness, muster and shew, and it is hard to take their minds off from this pageantry; if there be many of these deceivers, they take as it were satisfaction to be deluded. The Apostle doth indeed take notice of the strength of their Faction, and so may we too, without any blame in us; but perhaps, if it makes any great impression in us, we may too much gratifie them in their vain glory: for they love to be admired, yes, and feared too upon all occasions for their Troops; none make more ostentation of the people, they boast every where of their Many, which they produce, when either Reason or Arguments fail them: just as the Devil in the Gospel did to Christ, My name is *Legion*, for we are many. Yet Christ for all that, and perhaps the rather cast them out. I doubt not, though it be a kinde of menace to the government, thus to out-brave it with force; yet God will still bear up both the Church and Crown, and strengthen their hands to over-aw them that work now as Deceivers; but if their adherencies were so great as their friends would make us believe, they would quickly pull off their mask and disguise, and scarce so tamely ask and sue for that, which with more daring they could command.

But in the mean while, it is the great joy of a Christian to meditate and call to minde those remarkable abatements and casting down the courages and spirits of such Deceivers (though never so numerous) by very late examples, when all outward Force was theirs to make use of. And it cannot but be a great refreshing to all humble hearts,

and such as are sensible of our sad fractions, that they can scarce finde any Faction that took content, and high complacency in multitudes; but God took some way or other in his good time to lessen and abate their pride, either by the weak arm of a Supreme Magistrate deserted, or by their own divisions: these numbers, no good Christian that hath a heart prepared to embrace what God shall allot them, (though it carries with it the face of never so direfull and angry a persecution) can tremble at or fear. Not that I contemn, or despise numbers, for I hope I shall always have in great veneration, the Glorious Company of the Apostles, the goodly fellowship of the Prophets, the holy Army of Martyrs, and the Catholick Church throughout all the world. But I was always of that opinion, when by Gods permission any strong combination of men are knit together in detriment to the truth of the Eternal God, and casting blots upon his Sacred Oracles, in unworthily betraying the true and pious sense of holy Scripture, to serve wicked purposes and practices; that neither their numbers, nor their cunning contrivances can keep them long from the shame that must pursue such Sacrilegious Cheats: but as their numbers must needs melt at the breath of Gods displeasure, for so high an impietie; so their impure and stained cozenages and impostures are so easily detected (though wilfulness may shut the eyes of the Vulgar) that their despicable troops, together with their scattered and routed falsities, will but the more at length dress out the triumph of pure and undefiled verity.

To conclude all. Our Apostle is in our eye, and he

he well maintains his innocency, and denies any insincerity in his Doctrine; any deceit, cozenage or imposturage in his preaching; which if true, he could not lose his reputation in any thing sooner: and I could wish some that are ready thus to hazard theirs upon the account of errors would consider it. So unworthy a thing it seems to our Apostle, to be esteemed a Broacher of Corrupt Doctrine, a vender of paint and fucusses, or indeed any thing that are mixtures and sophisticate, or that hath onely the shadowings of truth, the fallacies of Arguments, and the pretty Romance victories of Errors to elude with; far from that humour which is now so common, to decline the Churches Doctrine as too mean a vassalage to submit to; which truths perhaps may serve to so low ends as to serve God with fear, reverence, purity and holiness, to the subduing of lusts, hating of sin, to lead men into the paths of righteousness, and so to heaven; but not to the triumphs and glorious credit that vended errors may procure them in this world, (which is the brave designe they drive on) and truly they might do much to that end, but that ordinarily such falshoods light into mean Artists hands to dress, and into very dull souls to manage.

I must needs say the time is come, that many consent not to wholesome words, nor can endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears, and turn away from the truth; yet if we will indeed do right to our sacred Order, win credit and honour to our holy Office, and to our Ministracion in the Word; if we would have Christians our hope, our joy, our crown of rejoycing in the presence of our Lord at

his coming, we must not be vain talkers and deceivers, speaking lies in hypocrisie, and teaching things that we ought not for filthy lucre sake: we must shew incorruptness, gravity, sincerity, sound speech that cannot be condemned; we must not desire to please men, but God who tryeth our hearts. And we cannot have a more illustrious example then our Apostle *S^t Paul*, who walked not in craftiness, but by manifestation of the truth, commended himself to every mans conscience in the sight of God; in all things approved himself as the Minister of God; by unfeigned love, by the word of truth, that he had corrupted no man, that Christians were in his heart to live and die with them; and his words toward them were not yea and nay, or as my Text expresseth him and *Timothy*,

We are not as many that corrupt the word of God, but of sincerity as of God, in the sight of God, speak we in Christ.

FINIS.

